تحفة الطبيب

TUHFAT AL TABEEB

Gift to a Muslim Physician

Compiled by
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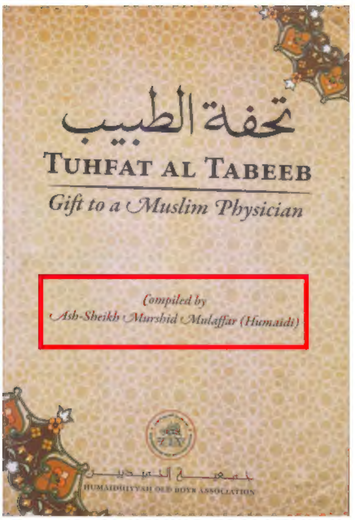

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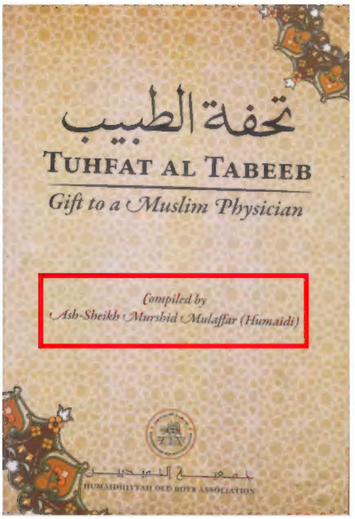

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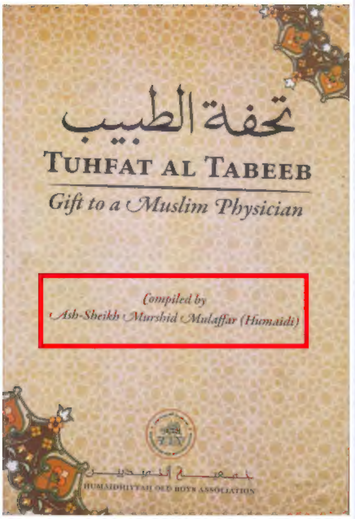

Medicine of the Prophet (Tibb al-Nabvi)

Practice and Saying (Traditions) of Prophet Muhammad ﷺ on hygiene, sanitation and treatment of diseases by medicine are called Tibb-al-Nabvi (Medicine of the Prophet or Prophetic Medicine) by Muslims all over the world. About fifty Traditions (Arabic, Ahadith) on specific ailments and their remedies have been grouped together under the Chapter called Kitab-al-Tibb (Book of Medicine) of well-known collections of Ahadith by Bukhari, Muslim, Abu Dawud, Tirmidhi etc. In addition of this fifty, more than three hundred Traditions on aspects of hygiene, cleanliness, habit of eating and drinking etc. find mention under the head of Drinks. (Kitab al-Ashribah), Foods (Kitab al-Atimah) Clothing (Kitab al-libas), Purification (Kitab al-Tahara), Menstruation (Kitab al-Haid), Funerals (Kitab al-Janaiz), Diseases (Kitab al-Marza) etc. All these Traditions, which number about four hundred, constitute the Prophetic Medicine, and can be found together in classic books of Ibn al-Qayyim Aljouzi (8th century Hegira) Abu Nu'aim (5th century Hegira). Abu Abd-Allah al-Dhahbi (8th century Hegira), Abu Bakar Ibn al-Sani (4th century Hegira). Most of these original Arabic treatises have been recently translated in English and other languages.

Prophet Muhammad ﷺ laid foundation a social order in which every Muslim, for that matter every human being, was

Chapter 1

Arabic Word Index

طب النبوی-احادیث- کتاب الطب- کتاب الاشربة- کتاب الطعامة- کتاب اللباس - کتاب الطهارة- کتاب الحیض- کتاب الجنائز - کتاب المرضة- تقیف- ایمان- حبة السواء- سناء- ثفا-عذرة- ورس- ذریرة- معوذتین- مقدمه-

Medicine of the Prophet (*Tibb al-Nabvi*) A Message Par Excellence

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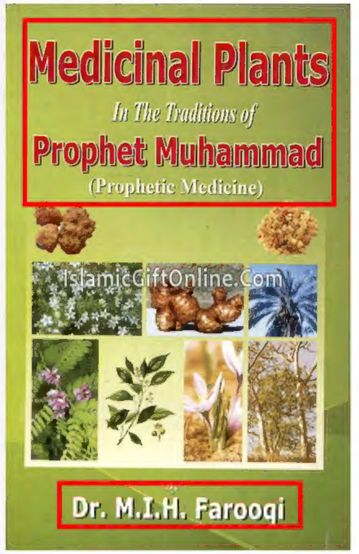
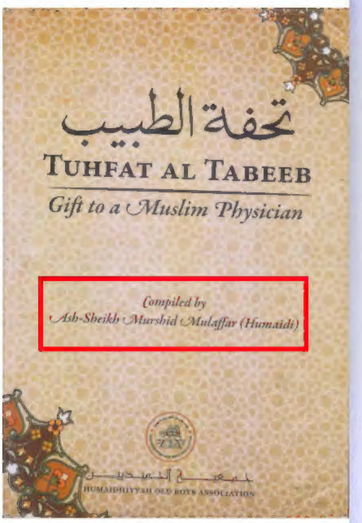
Prophet Muhammad (SAAS) laid foundation for a social order in which every Muslim, for that matter every human being, was advised to maintain healthy life physically, psychologically and spiritually. Indifferences to any aspects of life was discouraged by





Contributions of Islam to Medicine

Introduction

Medicine, as it stands today, did not develop overnight. It is the culmination of efforts of millions of people, some we know and others we do not. The flame of civilization, including medicine, started thousands of years ago. The flame has been handed over from one generation to another and from one country to the other. Depending on who took the sacred responsibility of hosting it, sometimes it got brighter and sometimes it got dimmer. However, it never died away, because if it did, it would have been too hard to start all over again.

Between the ancient civilizations, namely the Egyptians, Greek, Roman, Persian, Indian, and Chinese, and the Renaissance era in Europe, there was a gap, commonly called "the dark ages", during which the flame was hosted, not by the West, but by another culture and people called the Arabs or the Moslems. The nomenclature, "the dark ages" reflects the civilization in Europe between the 7th and 13th centuries, but by no means it expresses the state of affairs in the Arab world or the Islamic Empire at that time when science were as bright as the midday sun. That era, unjustifiably, has been commonly neglected and overpassed, as if nothing happened. This paper is an effort to elude to the important events which took place and the significant physicians who lived during that period.

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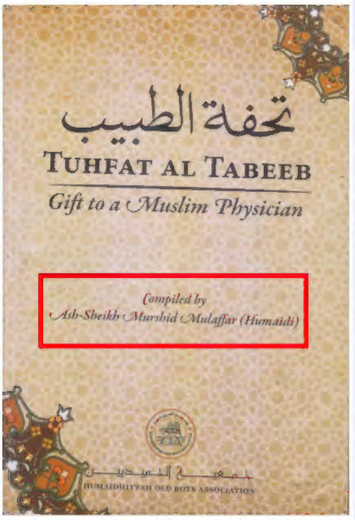

The Spread of Islam

In order to understand how medicine developed in the Middle Ages, we have to look back at the history and find out the important things that happened during the Seventh Century.

In 570 A.D., a man was born in a small city in the Arabian Peninsula, called Mecca (Haykal 1976), his name was Mohammed. In 610 A.D. he declared a new religion, Islam. In 632 A.D., he died after uniting the Arab tribes who had been torn by revenge, rivalry, and internal fights. Out of these mostly illiterate nomadic people, he produced a strong nation that encountered and conquered, simultaneously, the two known empires at that time, namely, the Persian and Byzantine Empires. In a man's life-time, the Islamic Empire extended from the Atlantic Ocean on the West, to the borders of China on the East. In 711 A.D., only 80 years after the death of their prophet, the Arabs crossed to Europe to rule Spain for more than 700 years. In 732 A.D., they threatened Paris and their thrust was stopped at Tours and Poiter (Eigeland 1976). In 831 A.D., the Moslems of North Africa invaded Sicily and ruled it for 200 years. By 846 A.D., they controlled the southern part of Italy and encountered Rome (Hitti 1977). The hold of the Moslems over Italy remained so firm that Pope John VIII (872-882 A.D.) deemed it prudent to pay tribute for two years (Hitti 1977) In 869 A.D., the Arabs captured Malta (Ibn-Khaldun). In the tenth century, from Italy and Spain, the Arabs extended their raids through the Alpine passages into mid-Europe. In the Alps, there are a number of castles and walls which tourists

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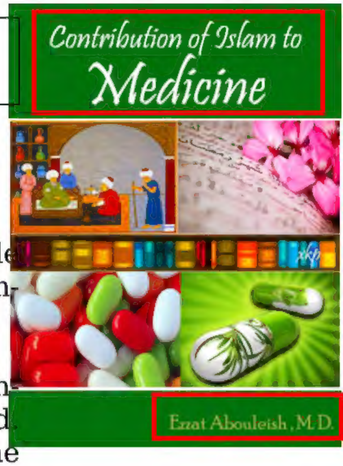

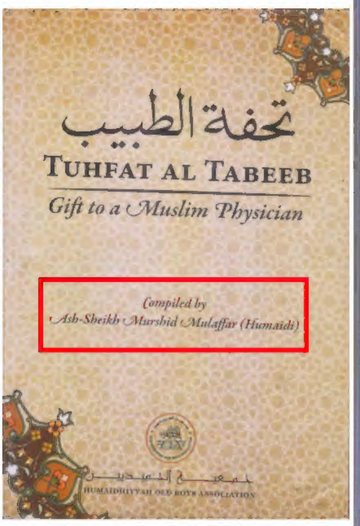

Adab Al - Tabib

Statement on the Procedures and Policies by which the Physician Must Conduct Himself in His Daily Life.

We say that it is necessary for the physician, after he expends (his efforts) in what has been mentioned in the pursuit of science, that he do his best every day to cleanse whatever issues forth from the orifices of his body as his nostrils, eyes, nose, etc., and to wash them with water. Excesses should not be in evidence in these openings; this occurs with excessive eating, drinking, and harmful use of these. Therefore, for this reason, the most beneficial method to purify the senses and to cleanse them is the improvement of food and drink.

Further, the physician is obliged to frequent assemblages of the virtuous, learned, and men of letters amenable to him. It is not polite for him to expectorate, yawn, stretch himself, and to do similar things. All these and those like them are caused by being sated with food and drink. The physician must avoid them and whatever fills the head. After that, he must take care of his mouth by means of a toothpick and tooth medicine to polish the teeth and to perfume the breath and strengthen the gums of the teeth. This is done by means of schoenanth, cyperus, and others similar. He chews aloewood a little at a

ADAB AL-TABIB

by Prof. B.A. Zikria
Associate Professor of Clinical Surgery, Columbia University
Attending Surgeon Columbia Presbyterian Medical Center

This is an excerpt from Transactions of the American Philosophical Society, Vol. 57, Part 3, 1967. "Medical Ethics of Medieval Islam with Special Reference to Al-Ruhawi's Practical Ethics of the Physician", translated by Martin Levey. Permission for printing of excerpts from TAPA has been obtained.

Ishaq ibn Ali Al-Ruhawi lived around 1200 A.D. and was born in Ruha, a city in northwestern Iraq, today known as Urfa. His book, called "Adab Al-Tabib, the Conduct of a Physician", is a classic in the annals of medical ethics. We shall continue to print excerpts of this classic in future issues.

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Then it is necessary that he follow this by examining the odors of his other bodily organs. That which is bad is removed by an opposite odor as tutty for the odor of the armpit, and aromatics which subdue unpleasant smells.

He must also investigate any excess in his organs not needed for the body as excessive nails, too much hair on his head and face, etc. He removes them.

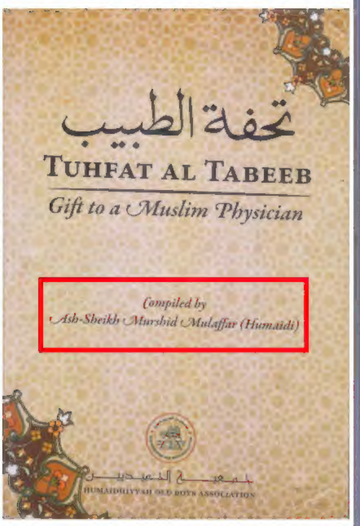
After these, the physician must take care of his clothes, keeping two facts in mind. One is that they must be useful and soft and warming in winter, and thin and soft in summer. The second is that they must be (garments) of beauty when he is near people of his status. The physician to the king has need of more clothes than does one who serves the public.

The physician must guard all his five senses and not use them except for a beneficial purpose and to repel harm. If he speaks, he must talk of science and knowledge, and no foul word must be heard from him. He must be cautious in his use of words especially in the assemblage of kings and chiefs. He does not ask (anything) except what helps his problem, and he does not answer except when he is queried.

In the same way, he must guard his sight, not beholding anything vile which may be injurious, if it is not necessary. This is true even as a boy. He must try always to look at the books of his art and at the code of his divine law since the books on divine law determine morals and encourage good works, and the books of his art help him to acquire knowledge.

It is essential that the physician take care of his hearing, trying not to talk with illiterates nor to listen to statements of the wicked and those of the sects with evil opinions. This is possible when he does not sit in company with those who do these things, and if he does not mingle with or speak to them, as far as possible. If possible, discussion with a virtuous one (is desirable); otherwise to sit down (alone) in study is the greatest of friendship.

He must be careful in guarding the rest of his senses by keeping away evil smells and corrupted odors from the brain, or the factors which corrupt his body. He should try to improve the air of his dwelling and his office. This is possible by not being close to that which corrupts the air such as a copper smeltery, the furnace of a bathhouse, a place where corrupted water accumulates, a tanning yard, and the like.



Islamic Code of Medical Professional Ethics

Medicine was defined by Muslim physicians such as Al-Razi (841)-926 A.D.) and Ibn Sina (Avicenna, 980-1036 A.D.) as the art concerned with the preservation of good health, combating of disease, and restoration of health to the sick. For several centuries, the world has witnessed and benefited from the great advances made by Muslim physicians in the area of health sciences. These advances were not just based non-technical skill or intellectual superiority. They were equally well founded on a clear understanding of the role of the Muslim physician as derived from Islamic teachings and philosophy. For thousands of years, ethics have been recognized as an essential requirement in the making of a physician. Although the ancient codes of ethics have to some extent stressed this requirement, they were still deficient and contained grave errors. Contemporary codes of ethics tend to be more liberal and less restrictive. The Qur'anic ethics, on the other hand, stand out as a perfect model for all mankind, all professions, and all time.

The medical ethical requirements proposed in this paper are primarily based on Qur'anic ethics. They include guidelines for the physician's behaviour and attitude, both at the personal and professional levels. The same standard of moral and ethical values should guide the physician in his private life and while conducting his professional business as well. A person who

ISLAMIC CODE OF MEDICAL PROFESSIONAL ETHICS

by Abdul Rahman C. Amine, M.D., Neurosurgeon, Christ Hospital, Oak Lawn, Illinois; Little Company of Mary Hospital, Evergreen Park, Illinois
and
Ahmed Elkadi, M.D., Director, Department of Surgery, Lynn Haven, Florida

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The medical ethical requirements proposed in this paper are primarily based on Qur'anic ethics. They include guidelines for the physician's behavior and attitude, both at the personal and professional levels. The same standard of moral and ethical values should guide the physician in his private life and while conducting his professional business as well. A person who lacks moral values in private life cannot be trusted in professional activities, even with the highest professional and technical qualifications. It is impossible for a person to have two different ethical standards. Truthful is God the Almighty when He says:

> "God has not made for any man two hearts in his body. . ." Qur'an: 33/4[4]

The following verses from the Qur'an are most suited as a guide for the personal characteristics of the physician.

> "Luqman admonished his son: 'My son,' he said 'Serve no god besides God for idolatry is an abominable injustice.[1] We have enjoined man to show kindness to his parents, for with much pain does his mother bear him, and he is not weaned before he is two years of age. We said: Give thanks to Me and to your parents: to Me shall all things return. But if they press you to serve besides me what you know nothing of, do not obey them, be kind to them in this world and follow the path of those who submit to Me; to Me you shall all return and I will declare to you all that you have done. 'My son, God will know about all things be they as small as a grain of mustard seed, be they hidden inside a rock or in heaven or on earth. God is wise and all-knowing. My son, establish regular prayer, enjoin what is just and forbid what is wrong; endure with fortitude whatever befalls you, for this is firmness of purpose in the conduct of affairs. Do not treat men with scorn nor walk proudly on the earth: God does not love the arrogant boaster. Rather, let your gait be modest and your voice low; the harshest of voices is the braying of the ass'."
>
> Qur'an: 31/13-19[5]

God also says:

> ". . .and those who restrain anger and forgive other men, verily God loves those who do good."
>
> Qur'an:3/134[6]

God further states:

> "It was the mercy of God that you have dealt with them gently and if you were severe and harsh-hearted they would have broken away from about you. Therefore forgive them, pray for their forgiveness, and consult them in the conduct of affairs; then, when you have decided to proceed, depend on God for support: verily God loves those who depend on Him."
>
> Qur'an 3/159[7]

Based on the above, the Muslim physician must believe in God and in Islamic teachings and practice, both in private and public life. He must be grateful to his parents, teachers, and elders. He must be humble, modest, kind, merciful, patient, and tolerant. He must follow the paths of the righteous and always seek God's support.

The physician equipped with the above-listed virtues is capable of complying with the needed professional requirements. The first professional requirement is to acquire and maintain proper knowledge. God makes it clear in the Qur'an:

> ". . .Say: Are those equal, those who know and those who do not know?. . ."
>
> Qur'an: 39/9[8]

God also states:

> ". . .Verily, those who fear God among His servants are those who have knowledge. . ."
>
> Qur'an: 35/28[9]